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PROPOSED PLAN

FOR A

CHRISTIAN UNIVERSITY

IN

JAPAN



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HISTORICAL STATEMENT

The present Christian University movement in Japan is one of the results of the Missionary Conference at Edinburgh. Long before 1910 however the need for such a University had been widely felt among Christian workers in Japan and the need had found expression from time to time, most notably at the Semi-Centennial Conference in 1909. But the present united organized effort to reach this daring climax to Japanese Christian educational work was the direct result of the visit to Japan in the fall of 1910 and in the following spring of the Rev. John. F. Goucher, D.D., the Chairman of the American Section of the newly appointed Edinburgh Continuation Committee on Christian Education. While in Japan Dr. Goucher held several conferences with representatives of the National Christian Educational Association and at these conferences the advancement of Christian educational work in Japan was thoroughly discussed.

In response to the request of Dr. Goucher a Statement setting forth the supreme need confronting Christian educational work in Japan was prepared by the following Committee of the National Association: Y. Honda, T. Harada, Wm. Imbrie, S. L. Gulick, K. Ibuka, K. Sasao, D. B. Schneder, M. Ishizaka, T. H. Haden, D. R. McKenzie, S. Motoda, H. B. Benninghoff, K. Ishikawa, R. D. McCoy, E. H. VanDyke, S. Ebara, and A. D. Berry. This Statement, originally addressed to Dr. Goucher for the American Committee, is republished in this pamphlet.

After this Statement had been prepared and presented to the American Committee, a Standing Committee on Christian University and afterward a Christian University Promoting Committee were appointed by the National Association. The effort has been made to make this latter Committee as widely as possible representative of those interested in Christian education in Japan. The present membership of the Committee is as follows:

THE CHRISTIAN UNIVERSITY PROMOTING COMMITTEE

The Rev. K. Ibuka, D.D., President of Meiji Gakuin,
Chairman.

Professor U. Sasaki of Tokyo Gakuin.
The Rev. A. D. Berry, Dean of the Theo-logical School of Aoyama Gakuin. } Secretaries.

The Rev. D. B. Schneder, D.D., President of Tohoku Gakuin.

The Rev. Wm. Imbrie, D.D., Professor in Meiji Gakuin.

The Rev. Y. Yoshioka, D.D., President of Kwansei Gakuin.

Professor M. Ishizaka, Ph.D., Dean of the College of Aoyama
Gakuin.

The Rev. C. J. L. Bates, Dean of the College of Kwansei
Gakuin.

The Rev. S. L. Gulick, D.D., Professor in Doshisha.

The Rev. T. H. Haden, D.D., Professor in Kwansei Gakuin.

The Rev. F. H. Smith, Seoul, Korea.

The Rev. A. K. Reischauer, D.D., Professor in Meiji Gakuin.

The Hon. S. Ebara, President of Azabu Chugakko, Member
of the House of Peers.

The Rev. Y. Hiraiwa, D.D., Bishop of the Japan Methodist
Church.

I. Nitobe, Ph.D., Professor in the Tokyo Imperial University.

Professor E. W. Clement of the First Higher School.

The Rev. S. Motoda, Ph.D., Principal of Rikkyo Gakuin.

The Rev. H. Kozaki, D.D., formerly President of Doshisha.

The Rev. M. Uemura, President of the Tokyo Shingakusha.

The Rev. K. Sasao, Ph.D., Professor in Tohoku Gakuin.

Mr. G. M. Fisher, National Secretary of the Y. M. C. A. of
Japan.

S. Sato, Ph.D., President of the Agricultural College of Tohoku
Imperial University.

The Hon. S. Uzawa, M. P.

The Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto.

The Rev. C. L. Brown, D.D., Dean of Kiushu Gakuin.
The Rev. K. Uzaki, D.D., President of Chinzei Gakuin.
The Rev. M. Takagi, D.D., President of Aoyama Gakuin.
The Rev. A. Oltmans, D.D., Professor in Meiji Gakuin.
The Rev. H. B. Benninghoff.
The Rev. A. Walvoord, Professor in Tosan Gakuin.
The Rev. C. B. Tenny, Dean of the Baptist Theological
Seminary, Tokyo.
The Rev. R. D. McCoy, President of Sei Gakuin Theological
Seminary.
The Rev. C. S. Reifsnider, L. H. D. President of Rikkyo
Gakuin.

During the past three years the Promoting Committee has been at work in the effort to unite the Christian educational forces in Japan and to work out a plan for a union Christian University of the highest grade and to interest the friends in America in the movement. The Committee has kept in close touch with the American Section of the Continuation Committee on Education, that Section giving special attention to Eastern Asia, and the presence of its Chairman, Dr. Goucher, in Japan several times since 1910 has been of inestimable inspiration and aid.

At the meeting of the Promoting Committee in May 1915 a Constitution for a union Christian University was unanimously approved. The Special Committee of seven which had prepared the Constitution and the financial estimates was made into an Executive Committee and instructed, among its duties, to present the total plan of the University to date to the Missions and to the Boards in America. This pamphlet has been prepared in order to make such a full presentation. The Executive Committee consists of Dr. Sato, Chairman, Dr. Nitobe, Dr. Reifsnider, Dr. Ibuka, Dr. Haden, Dr. Reischauer, and Dr. Berry, Secretary. A resolution was passed by the Promoting Committee requesting Dr. Goucher to aid the Committee in presenting the movement to the Boards in America.

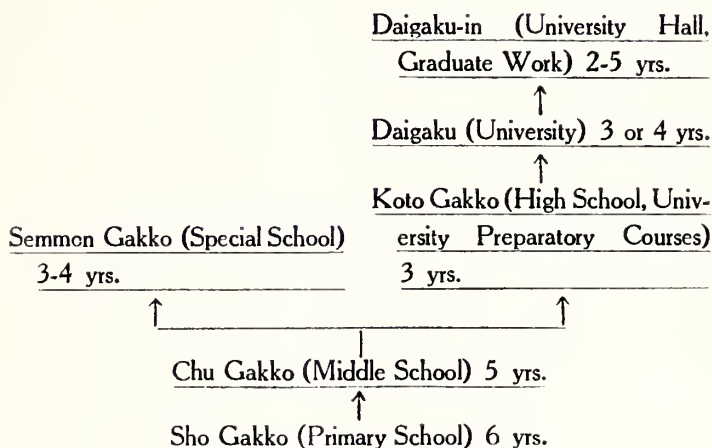
Besides the preparation of this pamphlet the Executive Committee is at work on such questions as Location, Name, Financial

Estimates, Preparatory Department, and an additional Promoting Committee among prominent Japanese leaders in public life.

Note.—Communication with the Promoting Committee or with the Executive Committee may be made through the English Secretary, Rev. A. D. Berry, Aoyama Gakuin, Tokyo.

THE SCHOOL SYSTEM OF JAPAN

(For Boys)



- Note 1. There are other special schools parallel to the upper years of Sho Gakko and to the Chu Gakko.
- Note 2. Changes in the system are being considered by the government. The Parliament Committee has recommended to the Department of Education a radical change according to which the schools above the Chu Gakko, both Koto Gakko and Semmon Gakko, shall be called Daigaku or Colleges. The present Daigaku will become Daigaku-in.
- Note 3. The present Mission, and other private, Schools have (1) departments of Chu Gakko grade. Those which do not have required religious instruction and worship are called Chu Gakko (Middle Schools). Those which have required religious instruction and worship are called Chu-gaku-bu (Middle School Departments). And (2) some have departments above Chu Gakko grade which are classed as Semmon Gakko. The Theological Schools are among these. There are no private schools in the Koto Gakko—upward line.
- Note 4. The proposed Christian University is to be of Daigaku grade.

THE NEED

(The substance of the Statement prepared in 1910-11 by the Committee, the final written form being the work of Dr. Imbrie.)

1. WHAT IS NEEDED

What is most needed in Japan for the firm establishment of Christianity is a thoroughly good Christian System of Secondary and Higher Education including a University.*

The State System of Secondary and Higher Education comprises what are known as Chu Gakko (Middle Schools), Koto Gakko (Higher Schools), and Universities. The Chu Gakko may be described as Secondary Schools whose course in mathematics includes trigonometry. They also prepare students for entrance into the Koto Gakko which are schools directly preparatory to the Universities. The System includes also Semmon Gakko (Special Schools), which admit Chu Gakko graduates and train students for various callings.

The State System in a number of particulars differs from the American and English Systems. The curriculum seems to be overcrowded ; in the Koto Gakko little regard is paid to general culture ; the University courses are highly specialized. There are many points of resemblance to the German System ; and in general it may be said that the moulding idea of the State System is specialization.

The Christian System that is needed should comprise schools

* The agencies employed in the Christianization of Japan are usually classified as evangelistic and educational. But they are true yoke-fellows laboring together for a common end ; and nothing in this Statement should be construed as underestimating the need, or undervaluing the results, of what is generally spoken of as direct evangelistic work. As appears above, the Statement is a reply to questions from the Chairman of the American Section of the Committee on Christian Education ; and it should be so regarded.

with courses of instruction essentially the same as those of the Chu Gakko and Koto Gakko together with various Semmon Gakko for special training. Many are of the opinion that those courses could be improved in a number of their details; and it is not unlikely that certain changes in them will be made. The over-crowding of the curriculum can be met by a more careful correlation of subjects; and in the Koto Gakko courses greater emphasis can be laid on general culture. But the studies pursued in the Christian schools should not differ widely from those pursued in the corresponding State schools. Otherwise the graduates will often find themselves out of gear with their surroundings. It is important also that the System be not an exotic. Besides schools of the Chu Gakko and Koto Gakko grades and the Semmon Gakko, the Christian System should include a University. This is of vital importance.

A system of education that is professedly Christian should be Christian without reserve and beyond contradiction. That is what is meant by the word Christian as here employed. Its insertion is intended to imply that all the members of the governing bodies, and the teachers as far as possible, shall be Christian men; that the students shall be instructed in the Christian world-view and the foundation truths of Christianity; that all proper efforts shall be put forth to establish them in Christian character; and that all the institutions of the System shall as institutions stand openly for the furtherance and confirmation of Christianity. It hardly needs to be added that the System in all its parts and work should be of a quality to command respect.

This then is what is most needed in Japan for the firm establishment of Christianity: A thoroughly good Christian System of Secondary and Higher Education comprising schools of the Chu Gakko and Koto Gakko grades with Semmon Gakko, and also a University.

2. INSTITUTIONS PARTICULARLY INTERESTED

The importance of Secondary and Higher Christian Education has been recognized ever since Protestant Christianity entered Japan,

now a little more than fifty years ago ; and it is never to be forgotten that in Japan the birthplace of the Protestant Church was the Christian school. There are now about a dozen Christian schools for boys and young men.*

These institutions all have a course of study corresponding exactly, or almost exactly, to that of the Chu Gakko of the State System ; six of them have a Higher Course (in most cases a Semmon Gakko with one or more professional courses) which carries the student three or four years further on in his studies ; and nine of them (or the bodies directing nine of them) have also a Regular and a Special Theological Course.

The subjects taught in the Theological Courses are those commonly taught in Theological Schools, including elementary New Testament Greek and in some cases Hebrew. In many cases textbooks or reference books in English are used ; stress is laid upon the importance of a good reading knowledge of English as a key to the great treasure-house of Christian literature, without which for a long time to come the Japanese minister cannot but be greatly circumscribed ; a part of the teaching is done in English. The Special Course is one adapted to students not qualified to take the Regular Course but who give promise of usefulness in some sphere of the ministry. Experience however seems to indicate that the Special Course should be regarded rather as an expedient necessary for the present.

3. RESULTS OF SECONDARY AND HIGHER CHRISTIAN EDUCATION

Secondary and Higher Christian Education in Japan has been carried on at a large cost of time, labor, and funds. Looking at the results from the point of view of one interested in the Christianization of the nation, has it been worth this cost ?

* There are also a number of Christian schools for girls and young women whose work has been and is of the highest value ; but in this statement reference is almost exclusively restricted to the Secondary and Higher Education of boys and young men.

1. To one who meets Japanese in the various callings of life, it is a frequent pleasure to find how many of them were once students in Christian schools, and how commonly they speak of them with warm regard. Many of them may not themselves be Christians ; but they know what Christianity is, and their feelings toward it are kindly. That is one thing that Christian Education has done. It has made many friends among those whose friendliness is worth having.

2. It often happens that students pass through Christian schools without giving evidence that the truths of Christianity have found any entrance into their minds ; but who, as the years go by, make it manifest that they were not altogether unimpressed. Not long ago a pastor of wide experience remarked that it was often a surprise to him to find how many of those who profess Christianity had once been students in Christian schools—perhaps years ago.

3. But it is not only sowing and reaping after long waiting. There are many who became Christians while they were students ; and whose Christianity has stood the test of ten, or twenty, or thirty years, or more. Most of them will never be known beyond the little circle of their acquaintance. But others of them are well known ; men in business ; men of name as teachers, authors, journalists ; editors of influential newspapers and magazines ; men of reputation in official life ; leaders in Christian philanthropy.

Well deserving of notice also is the work done by the Christian schools in building up in Christian knowledge and character the students who come to them from Christian homes.

4. Nothing can be clearer than that the great work of the Christianization of a nation must be done chiefly by the Churches of the nation. That is the lesson of history ; and it is so in the nature of the case. But another thing also is clear. For the gathering, the upbuilding, the extension, the most effective activity of the Churches, there is needed an intelligent, educated, energetic Christian ministry. There are now in Japan Churches which the Churches in other lands gladly regard with respect ; and those Churches are what they are largely because of the ministry that has served them and guided them. It is hardly too much to say that the history of the Churches

is the history of the ministry ; and it can easily be shown that a large majority of those in the ministry were once in Christian schools.

These are among the results of Secondary and Higher Christian Education in Japan for boys and young men. It has been worth all that it has cost.

4. PRESENT CONDITION OF CHRISTIAN SCHOOLS

In their earlier years the Christian schools were the best in the country, and students flocked to them by a natural choice ; but the conditions to be met now are very different from those met then. There is nothing more marked in the progress of Japan than the steady improvement of the State schools. In various ways the better ones among them offer advantages superior to those of the Christian schools ; and the result is what might be expected. Many students who in the old days would certainly have gone to the Christian schools now eagerly attend those maintained by the State. So eager are they to get the best that the best State schools are crowded with the pick from all parts of the country. This is a situation of which no one can reasonably complain ; but it must be met by the Christian schools if they are to maintain their reputation, to get in large numbers the most promising students, and to do justice to their own constituency ; for already they have a constituency.

This cannot be done for nothing. Some at least of the schools will certainly require additional and considerable gifts of funds from friends old or new. Particularly is this true with regard to those having a Higher Course, if the graduates are to be properly fitted for entrance into the Christian University whose establishment is so greatly to be desired, and to which reference will presently be made.

5. ATTITUDE OF THE DEPARTMENT OF EDUCATION

Prior to the year 1899 the Christian schools carried on their work unhampered by regulations of the Department of Education.

A number of them were recognized as Chu Gakko ; and their students were granted the privileges of Chu Gakko students—postponed military conscription and entrance into the higher State institutions. But in that year the following “Instruction ” was issued by the Minister of Education :—

“It being essential from the point of view of educational administration that general education should be independent of religion, instruction in religion shall not be given or religious services held at government schools, public schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction.”

If, in the application of the Instruction to private schools granted the privileges of Chu Gakko, nothing more had been required than that attendance upon religious services and instruction in religion should be voluntary, the Instruction might have been met with acquiescence. But the language of the Instruction was clear in itself ; and inquiry at the Department of Education by representatives of the Christian schools made it plain that what was said was meant. There could be no “instruction in religion given or religious services held even outside of the regular course of instruction.”

The issuance of this Instruction constrained most of the Christian schools having Chu Gakko licenses to relinquish them ; and with them the accompanying privileges.

Then followed a long series of negotiations with the object of obtaining relief from the difficulties created by the Instruction. In the course of time the Christian schools were “recognized ;” and their students were granted the privileges of postponed conscription and entrance into most of the higher state institutions. But the schools were not allowed any longer to be called Chu Gakko—a deprivation which has proved a serious injury ; their students were not allowed to be transferred to Chu Gakko without an examination—a regulation which necessarily discredits the Christian school.

These things have seriously affected the Christian schools, not only as to the number but also as to the quality of their students. Nothing else could be expected. It is only natural for students—and

especially the better students—whose friends are indifferent to Christianity, to hesitate to enter a school which can not offer them all the advantages offered by the Chu Gakko. Particularly is this true of those who propose to continue their studies beyond the Chu Gakko; for it is there that the restrictive regulations are especially operative. The result is that the number of students in the Christian schools taking the Higher Course is comparatively small. This is much to be regretted not only from the institutional but also from the Christian point of view. These years are the most critical years in the life of the student. He is no longer a boy, but a young man mature enough to form reasoned and fixed conclusions. It is the time of all others when his mind is open to the intelligent acceptance of Christian ideals and the Christian faith; and yet a time when he is surrounded by manifold dangers.

In recent years the attitude of the government is becoming more and more favorable to private schools. Concessions have been made and the Christian Chu Gakko in themselves are now hampered with but few restrictions. But the Christian schools are still too much like blind alleys to students who wish to go on in higher Education.

There is therefore a growing, a settled conviction, it may be said, that there can be no rich future for Secondary and Higher Christian Education in Japan, unless the present Christian System is improved and crowned with a University.

6. NEED OF SECONDARY AND HIGHER CHRISTIAN EDUCATION

1. Japan as a nation is rapidly becoming one of the best educated nations in the world; and it will not respect, still less be deeply influenced by, a Christianity that is not both in spirit and endeavor manifestly educational. The present attitude of Buddhism is highly significant. Seven years ago there were only five Buddhist schools above the Chu Gakko grade having a total of 367 students; two years ago there were fifteen with an enrollment of more than a thousand. Most of the students in these schools are being trained for the priesthood; but besides these there are a number of Chu Gakko

maintained by the Buddhists which are open to all. When Buddhism is multiplying its schools Christianity can not be inert without suffering reproach and loss.

2. Without controversy the impressionable age is the age of youth. Then is the time above all others when seeds take root ; whether the seeds be good or whether they be evil.

Life in Japan today is peculiarly one of spiritual uncertainty, perplexity, and peril. The evidence of this is forced upon the sympathetic observer at every turn. The old standards of duty have not their old power of command : those which Christianity presents have not yet established themselves in the mind of the people. The materialism and commercialism of the West are in Japan, mightily to aid the old forces of the Flesh in its conflict with the Spirit. The problem is not simply one of conduct ; but one of ideas, ideals, moral sanctions, eternal verities ; of God and man, and of what God requires of man.

In lands where Christian homes and Christian Churches and other Christian institutions abound, Secondary and Higher Christian Education is a strong auxiliary force to build up boys and young men into the highest type of manhood. In Japan today it is a necessity. There is nothing else that takes its place.

3. Christianity has to do not only with the individual but also with society. The demand of society that Christianity recognize this truth and give to it a place beside the individualism of the past, and the fact that Christianity acknowledges that in this society is right, are among the marks of this age ferment. Not that the truth is a new one. Jesus came preaching the gospel of a kingdom.

The duty of Christianity in Japan is not only a duty to the individual. It is no less a duty to society through the individual ; the duty of scattering throughout society men who shall be as lights and as salt ; men in whose thinking and feeling and conviction the truths of Christianity are ingrained ; men who believe and therefore speak ; men who can also give a reason for the hope that is in them. This is the commanding reason for Secondary and Higher Christian Education in Japan. In a measure it has already done its work. If in

the future it shall do it more perfectly, it will prove itself an instrument of priceless value.

4. Christians in Japan in comparison with the nation are but a handful; but they are a growing body, and they need Christian schools to which to send their sons and daughters. Many of those now in the Christian schools are the children of Christian parents who themselves learned of Christianity in the Christian schools. A considerable percentage of the students come from Christian families or from families friendly to Christianity. The Christian schools have thus a Christian constituency steadily increasing. That constituency is one not to be neglected.

5. Most rules have their exceptions. There are valuable men in the ministry of the Church in Japan who were educated in non-Christian schools. There is however no likelihood that such men can be obtained in large numbers; and if their Christianity has cost them more, there is no evidence that it has given them superior qualifications for their work. In any school in Japan the Christian boy or young man will find the current against him sufficiently strong to make it necessary for him to exercise himself unto godliness. In the nature of the case, as a rule students for the ministry should receive their general education from the Chu Gakko grade up, neither in non-Christian schools nor in schools exclusively for those preparing for the ministry; neither in cold storage nor in a hot-house. They should be educated along with their fellows; but in schools under Christian influence. In a word, Secondary and Higher Christian Education is of prime importance, if the Church in Japan is to be supplied with ministers sufficient in numbers and of the best quality.

6. The entire State System of Education from the Primary School to the University is in principle non-religious. Under the circumstances this could not be otherwise. Japan is the meeting place of Shintoism, Buddhism, and Christianity; and the great majority of the people are non-Christian. Any attempt to introduce instruction in religion in institutions maintained by public funds would do more harm than good; it would create endless confusion and awaken bitter opposition; such an attempt would be neither wise nor just. Never-

theless the fact remains that the majority of students in Japan pass the most formative period of their lives in an environment in which religion has no part ; and the result is already constantly and increasingly in evidence.

Nor is this all. Not only are the State institutions non-religious ; in many cases their influence is positively unfavorable to Christianity. It is true that the Imperial Constitution guarantees freedom of personal faith. But the majority of the Principals and teachers in these institutions are indifferent to religion. Many of them are thoroughgoing materialists or agnostics ; and some of them are actively hostile to Christianity. This is the air which the students breathe ; this is the current which boys and young men from Christian surroundings must breast. The result is not to be wondered at. Many of the students outstrip their teachers in their indifferentism and scepticism.

In general it may be said that the influence of institutions founded by individuals is not so conspicuously repressive of religion. But in principle these institutions are strictly non-religious ; and in fact the student finds in them very little that is conducive to religion.

To get a clear conception of conditions in Japan one should ask himself the question, what from a Christian point of view would be the situation in America or England, if nearly all the preparatory schools and colleges and all the technical schools and universities were non-Christian in their teaching, and most of them anti-Christian in their spirit and influence ; while at the same time society was so little leavened by Christianity that there was but little in it to counteract these great opposing forces ?

7. The results of Secondary and Higher Christian Education in Japan already noted are themselves a witness in its behalf. It has made friends for Christianity. It has lodged in the minds of many the fundamental truths of Christianity ; has led many to accept it as the rule of their own faith and living ; and has established many from Christian homes in Christian knowledge and character. It has added an element of strength to the Churches now planted and growing. It has given the Churches their ministry.

7. NEED OF A CHRISTIAN UNIVERSITY

Much that is now to be said might properly have been included in the preceding section ; and much there said might with even greater pertinence be said in this section. This in explanation of certain omissions and repetitions.

1. Christianity is in Japan for the Christianization of Japan. Other nations for their Christianization have needed and will need the Christian University. The forces in Japan which Christianity must meet are the opposing forces of the East reinforced by the opposing forces of the West ; and if the Christian University is a necessity in the West, still more is it a necessity in Japan.

2. There is a manifest desire for a Christian University on the part of some who are not themselves Christians.

The distinctive aim of the State Universities—in fact of the whole State System of Secondary and Higher Education for boys and young men—is to train men for Government service. Of necessity the great majority of graduates enter other callings ; but the distinctive aim of the Government, and the ideal in the minds of most of the students, is service under the Government. This is clearly perceived, strongly felt, and often commented on.

As a consequence, the statement is often made by men—sometimes by men of position—that they would much prefer to send their sons to a University whose characteristic aim is rather the making of broad-minded men of high character. Such statements are frequently prompted by the knowledge that old things are passing away ; that life in Japan is becoming more and more complex and its problems more and more difficult ; and that the time is coming when Japan must bear a great burden of responsibility in the East and in the world. Repeatedly these men have asked the question, Why do not Christians establish a Christian University ?

That is a stretching out of the hand from which Christianity cannot turn away without good reason.

3. If Christianity is to exercise leadership in the nation, it must have a large and constantly increasing number of men possessing the

qualifications for leadership : Ministers, lawyers, physicians, men of science, who will command a hearing ; teachers, authors, journalists, who will mould the mind of the people. With such men, Christianity will advance with a steadily increased momentum and the Church will be increasingly an institution of wide and potent influence ; without them, they will lack an element of the highest value. God works by means ; and the means by which he commonly does his mighty works are educated men. In all the history of the Church few of those who made and left their mark upon the age in which they lived were other than men of high education.

It may be thought that Christian schools below the rank of University will suffice to supply what is needed. But that is not so. Christianity will not attain to a place of leadership in Japan unless it can count among its confessors and friends many men of University training in the various vocations.

That is true to day, and it will be still more true in the future. Thirty years ago education in Japan, according to the methods and standards of Europe and America, was only in its beginnings. To-day there are Universities whose graduates constitute a class by themselves ; men of recognized superiority, men taking the places of power and influence, men whose leadership is acknowledged and acknowledged because real. These men are trained in surroundings generally unfavorable and not seldom unfriendly to Christianity. With a Christian University there will be an outflow of such men educated under Christian influence. Without it there will be no such outflow.

4. The power of God unto salvation is the Gospel of Christ. But the best friend and servant of the Gospel is the best Christian scholarship, and if Japan is to be deeply Christian there must be in Japan a centre of such scholarship ; a Christian University in which it shall be found and imparted, and from which it shall issue in the various forms of Christian literature. Such a statement might be made regarding Europe or America ; but there are reasons not fully appreciated by some for which it is especially true of Japan.

There is in America and other lands where Christianity has long moulded the thinking of the people a general acceptance of the truth that there is one God, the Creator and Judge of all ; and in presenting the Gospel that truth may commonly be taken for granted. Those who reject it are the exceptions. In Japan it is not so. The postulates, the presuppositions, of Japanese thought past and present are radically different from those of Christianity.

There is in Japan no theistic foundation on which to build. The mass of the people are polytheistic in their conceptions of God ; and those who think more deeply are agnostic or pantheistic in their belief. To which it must be added that in recent years the agnosticism and pantheism of the East have been buttressed by the materialism of the West. Therefore, before the Gospel can make its way to the very heart of Japan there must be cast up a highway of theism ; and it needs no prophet to foresee that there is coming in Japan a great and long debate—one that will tax the best Christian scholarship and philosophy to bring victory. A battle is to be fought ; a battle that can not be fought in Europe or America. The stronghold of the world-view of the East—the world-view of pantheism—is in the East ; and defended by the civilizations of the East over which it has reigned for centuries the King invisible. The world-view of the East and the world-view of Christianity are now facing each other in Japan ; and the chief leaders in the struggle for the Christian world-view in Japan will not be the Christian scholars of the West but the Christian scholars of Japan.

Closely connected with this, but sufficiently distinct to be given separate statement, is another fact ; a fact of momentous consequence in the minds of all thoughtful observers of present conditions in Japan. No one needs to be told that Japan is now in a state of transition ; but few outside of Japan clearly perceive how wide and deep the movement is. The old foundations of duty—duty to the individual, duty to the family, duty to society, duty to the State—are being shaken ; and there is a growing conviction, constantly given utterance, that the foundations must be relaid. Unless this is done it is feared that the whole social order will be in peril ; and Christians and non-

Christians alike are seriously asking, What are the new foundations to be? Is duty to find its ultimate sanctions in the wisdom of man, or in the God who made heaven and earth? That is the question now asked by many, and certain to be asked with deepening insistence until it is answered. To this question Christianity must make reply; and for its reply must give good reasons.

Therefore there is needed in Japan a Christian University; a University with a succession of teachers able to open the eyes of the mind of Japan to see that the Presence which fills all the universe with glory is Personal, and that the eternal sanctions of duty are rooted and grounded in Him in whom we live and move and have our being. When that is done, Christianity in Japan, with a new clearness and fulness of meaning, will be able to repeat the words, Ye believe in God; believe also in me.

5. To one who discerns the signs of the times, nothing is plainer than the gathering conviction that there is an imperative call to unity of effort, if Christianity is ever to accomplish its mission. Christian men are "seriously laying to heart the great dangers we are in by our unhappy divisions." This is the spring of the Laymen's Movement; and this is the message of the Edinburgh Conference. It is becoming clear that the forces opposing Christianity are stupendous, and that they can be overcome only by intelligent and active co-operation. This is true of every land; but it is pre-eminently true of lands where Christianity is just making an entrance into the life of the nation.

In all this there is an argument for a Christian University in Japan, established by Christian men forgetting the differences dividing them, that can not be gainsaid. At a time when great things are to be attempted, it will make possible a great work otherwise impossible. It will quicken faith and courage. It will be an example and a stimulus. It will be a proof of faith working by love. The Church of Christ one in him, it will make one before the nation and the world. It will hasten the day when there shall be one Fold and one Shepherd.

6. In a Christian University the whole Christian movement in

Japan will have a strong friend. Its establishment will mark an epoch in the history of the nation ; it may be, in the history of all Eastern Asia. Nor should it be forgotten that there is a time in the tide of nations.

7. A Christian University is necessary to complete the Christian System of Education. As already shown, the necessity for a University rests firmly on foundations of its own ; but it may also be said that the need for it to complete the Christian System of Education was the original compelling cause of attention to the subject. In such a University every Christian school for boys and young men will find a goal and a stimulus ; without it the future of every such school, and especially of every such school above the Chu Gakko grade, can not be regarded as other than highly precarious.

This has already been said in a foregoing part of this statement ; but the matter is one whose importance can not be over-stated.

8. This statement is prepared by those who are most closely connected with the work of education ; but the convictions here expressed are no less the convictions of the great majority of Protestant Missionaries in Japan and also of Japanese Christians.

In October 1909 a Conference was held in Tokyo to celebrate the Semi-Centennial of the Planting of Protestant Christianity in Japan. That Conference was composed of representatives of almost all the Protestant Missions and Japanese Churches. At the close of the Conference the following resolution was unanimously adopted :—

“The Conference gladly recognizes the great value of the work done in the past by the (Secondary and) Higher Christian Schools ; but it also observes with apprehension that their resources do not now enable them to maintain an equal place with the best Government institutions of corresponding grades. In the interests of Christianity in Japan this is a matter for grave concern. The future of Christian education depends upon a better equipment for the present Christian schools. This is essential ; but still more than this is necessary. A Christian University worthy of the name should be established without delay. The Conference therefore earnestly presses these needs

upon the attention of Christian friends both in Japan and in the West."

8. SUBSTITUTES FOR A CHRISTIAN UNIVERSITY

1. It is said by some: Japan is already supplied with well equipped Universities maintained by the State. There are also Keio and Waseda founded by broad-minded patrons of education; and while they may not rank with the State Universities, they are doing excellent work and are crowded with students. Why is another University required for students from Christian schools?

(1) Formerly it was the expectation in most of the Christian schools that their graduates seeking a University training would go to the State University in Tokyo. Some of them did go. But the restrictions of the Department of Education already referred to have made entrance to the University for students from Christian schools increasingly difficult. This is a practical obstacle that long and patient endeavor has failed to overcome.

(2) The atmosphere of the State Universities is not only non-Christian. It is much more than that. Sending students to them is a different thing from sending them to a State University in America. The number of Christian students who have had their faith smothered shows the need of a University that shall be a friend to Christian faith and not a foe.

(3) In Keio and Waseda the case is somewhat different; but there is little or nothing in them favorable to Christianity. From the beginning the ruling principle in Keio has been the material development of Japan. In neither Keio nor Waseda could the Department of Philosophy be set for the defense of the philosophy underlying Christianity.

(4) The question "Why is another University required for students from Christian schools?" prejudices the case by limitation. Another University is needed for students from Christian schools; but that is not the only reason why it is needed. The question is not only one of a University for students from Christian schools; it is also

one of a University where non-Christian students may study under influences favorable to the hypothesis, In the beginning God created the heavens and the earth.

2. It is said by some : The State schools and Universities in America are not positively Christian ; but most of them are not unfriendly to Christianity. Can not such a condition be reproduced in Japan ?

The attitude of the State schools and Universities in America towards Christianity is the result of the Christian forces operative in society. Notable among those forces are the Christian colleges. Probably the most effective single instrument for the accomplishment of a similar result in Japan would be a Christian University.

3. It is said by some : What is most needed in Japan for the Christianization of Japan is Christian leaders. Why can not such leaders be trained abroad ?

(1) For special reasons it is and always will be well worth while to send certain men to the Universities of Europe or America. But that fact is of no weight as an argument against the establishment of a Christian University in Japan.

(2) For the most part the men sent would be men in preparation for the ministry or for teaching in the Christian schools. And it may fairly be questioned whether the greater number of such men would not be better fitted for their work by education at home ; chiefly in their own language ; in company with large numbers of fellow-students with whom they would afterwards associate ; and face to face with the conditions by which they would afterwards be confronted. But they should receive their education in a Christian University.

(3) The number of men sent could never be more than relatively small ; and while such men would be men trained for leadership, the word leadership as here used should be thought of as having a far wider range of application. What is needed in Japan is a large class of highly educated men in all the influential callings who shall stand for Christianity ; and such a class can not possibly be produced any where else than in Japan.

(4) The paramount need is not for here and there a man trained in a Christian University ; but for a Christian University itself as a great centre of learning, training, and influence. The Rhodes Scholarships have their value. But the Rhodes Scholarships would be a poor substitute for the American University ; and if Christian America needs the Christian University, non-Christian Japan needs it not equally but much more.

9. GENERAL CHARACTER OF THE UNIVERSITY NEEDED

A Christian University, to do the work of a University, must be a University in fact as well as in name. Certainly it must be a growth ; it can not be completed in a day ; but from the beginning it must be a real University in conception. While its Departments may be added one after another, the Departments established and the work done must rank with the very best in Japan.

10. DIFFICULTIES AND GROUNDS OF CONFIDENCE

1. There will be the difficulties incident to the establishment, development, and administration of all Universities. These difficulties are great and not to be regarded lightly ; but they are not new or strange, and should not occasion undue apprehension. Keio and Waseda are proof that such difficulties should not be deterrent.

2. The question has been asked, Can a Christian University obtain legal standing ? If proper steps be taken and proof given that it will be fully equipped for the performance of the work to be attempted, there is no good reason for doubt that it will be accorded the same standing as that accorded Keio and Waseda. What is granted to them can not reasonably be denied to it.

3. But there are other difficulties to be met which are peculiar. The University contemplated is a Christian University ; and a Christian University to be a Christian University must be and must remain without wavering Christian. If this purpose is to be frustrated, all labor spent and all gifts given will have been spent and

given in vain. By careful provision certain dangers can be averted ; but not all. What of those which can not be so averted ? God is now calling men with a new call to undertake great things for the more speedy accomplishment of his purpose ; and if God is so calling Christian men, it is reasonable for them to have confidence that he will grant them wisdom and understanding unto all pleasing, and strengthen them with all power according to the might of his glory.

THE PRESENT OPPORTUNITY

The need of a Christian University in Japan is set forth exhaustively in the preceding Statement. That need expressed in the spring of 1911 is still unmet. The Christian educational system in Japan is still incomplete and in its higher reaches still too much like a blind alley leading nowhere. In the highest grades of education the State System with its limited ideals and non-religious spirit still occupies the whole field. A great Christian center where theistic foundations can be laid for the thought-life of Japan and where the Christian world-view can be commandingly presented and where a Christian leadership can be trained is still nothing but a great vision. The capstone has not been placed in which alone the Christian educational forces in Japan can be united. It is surely correct Christian philosophy to say that the pressing need itself makes the opportunity.

But there are considerations which make the present situation a peculiarly strategic opportunity for the immediate establishment of a Christian University in Japan.

1. One of the most important of these considerations is the changing attitude on the part of the Government toward private schools. Not only are concessions of great value being made from time to time, but plans are being made for radical changes in the educational system of the country and these changes are along the line of greater freedom and opportunity for private schools. Especially important is the proposed greater freedom in the establishment of private universities, a freedom extending even to the granting of degrees. This change in attitude toward private schools is one of the features of the recent democratic development in public life in Japan. It could be met in no more splendid way than by the immediate establishment of a Christian University of the first class.

2. Deeper than the new development in the line of democracy

and the changing Government attitude toward private schools has been the recent extraordinary religious-ethical awakening in the minds of the people of Japan. This was manifest at the time of the death of the late Emperor and has grown more widespread since that time. Something resembling the Christian conviction of sin has swept through the minds of the Japanese people. There has been a feeling that the old-time ethical life of the nation has been undermined and the realization that this is largely due to the non-religious moral training in the State school system. This feeling was made very acute by the revelation of scandals in public life in the past year. This new spirit in the minds of the people of Japan is a perfect atmosphere in which to establish a great Christian University and a spirit which would give such an institution an extraordinary welcome. But such a spiritual awakening, deep and widespread as this is, does not last forever in a nation. While it is still swaying the minds of the Japanese people in favor of an ethical religion the Christian University must be established. To ignore such an opportunity would be a sheer crime against Christ's gospel.

3. One of the most encouraging features of the present movement for a Christian University is the presence on the Promoting Committee and the active interest in the movement of several prominent Japanese leaders not connected with the Christian schools. The attention of the friends in America should be called to the fact that the Chairman of the Executive Committee is the President of a College in one of the Imperial Universities and that another member of that Committee is a professor in the Tokyo Imperial University. The Committee is assured that the approval and active support of some of the strongest and most prominent men in Japan, outside Christian circles, may be secured for the movement. These men will not wish to take any part in the management of the University but will desire simply to bring to its establishment additional outside sympathy and support. While the entire necessary funds for the establishment and support of the University cannot be secured in Japan yet the sympathy and active interest of such leading Japanese is of the greatest promise in the success of the movement. It shows

too that the need and the opportunity for a Christian University in Japan are facts realized beyond the circle of those directly engaged in Christian educational work. But the support of such men cannot be secured for a continually delayed project. Immediate steps toward the accomplishment of the great project will secure their support.

What has been said in regard to possible support in Japan is true also in regard to the sympathy and support necessary to be secured from America. The project of a Christian University in Japan has been before the attention of the friends in America for several years now. People naturally become less and less interested in a long delayed project. The absolute necessity of securing the widespread support of friends in Japan and America alike calls for immediate action in the culmination of the movement.

4. The fourth consideration is the fact that this is the day of union movements. The Edinburgh Conference gave a mighty impetus to union movements in missionary educational work. In this plan of a Christian University all the Christian schools in Japan but one are represented. It is the biggest union movement in the history of mission work in Japan and when all the Churches with which the schools represented in the project are considered it is perhaps the most complete union missionary effort yet attempted anywhere. Such a wide union cannot be held together through a long delayed movement. Many of the separate institutions will find it necessary to make their own plans for independent development. This was the case in regard to the one Christian school in Japan not now represented in the union project. As the united effort has been made not only because the schools in Japan have realized that such a united effort is absolutely necessary to the success of the great ideal but also in direct response to the demand for union coming from America, the Committee feels that now that a definite plan has been agreed upon the friends in America should not delay their approval and active cooperation.

5. As suggested in the preceding consideration the situation in the present Christian schools in Japan demands prompt action in regard to the University movement. Plans in the development and

growth of the separate schools are being held up waiting for the success or failure of the union University plan or for the particular turn the project may take. These plans for development and growth are absolutely necessary in the grades below University work, but in many cases they cannot be made until the University plan is settled. Thus the whole Christian educational system in Japan is suffering in the delay of this movement. While this is more seriously the case in some schools than in others, yet all the schools represented in the movement wish to join equally in urging the Boards to take the promptest possible action in their consideration of the plan.

6. The consideration of the present opportunity for the establishment of a Christian University in Japan is not complete without reference to the strategic relationship Japan and Tokyo hold to the Orient and to the whole continent of Asia. That relationship is now and will continue for many years to be leadership. A great Christian University in Tokyo could do more than any other institution to permeate the highest life and the national leadership of Japan with Christian principles and Christian spirit. But Japan will not wait for the Christian University to be established before exercising leadership and influential control in the affairs of the Orient and all Asia. Such leadership and influential control are now in active operation. If the Christian University wishes to affect that leadership and control with Christian principles and Christian spirit its establishment must not be delayed.

EXPLANATION OF PROPOSED PLAN

The Constitution and first article of the By-laws as adopted by the Promoting Committee are found in the following pages. Attention may be-called to certain points in explanation.

1. Location. By common consent Tokyo has been chosen as the proper place for the University. This means the city of Tokyo proper or the immediate vicinity.

2. Name. The name of the University has not yet been decided upon. It is generally spoken of, descriptively, as the Christian University. The objection to this as the final name comes from the Japanese rendering which seem to confine the institution to a school to teach the Christian religion. Many names which could be easily agreed upon, such as Tokyo, Japan, Central, Oriental, are already taken by other institutions. The Executive Committee has tentatively approved the name To-A, or University of East Asia (or the Orient) and has submitted this name to the vote of the full Promoting Committee.

3. Christian Character. The University is to be distinctively Christian. This is guarded as strictly as possible in the Constitution Art. II, 1-2 and Art. VIII.

4. Interdenominational Organization. In the development of the movement the Promoting Committee has come to the conclusion that the University could be best established by an interdenominational organization of the representatives of the evangelical Missions carrying on school work in Japan. Thus this plan though prepared by a Committee representing the Christian schools, goes not to the schools but to the Missions and the Boards back of the Missions for them to approve and to carry out the plan. The plan provides that other Christian bodies, such as the Japanese Churches, shall be admitted to representation in the management after the University is established. Thus the establishment of the Christian University

has been made to be, what the Committee came to feel that it must be—a new piece of missionary work or a fresh missionary gift to Japan. Art. III and By-laws Art. I.

5. Grade. The ideal of the movement has been from the beginning a University of the highest grade. This means that it must rank in grade and in character of work with the Imperial Universities. There are now in Japan several so-called private universities but none of them rank with the Government Universities. It is not hoped that the Christian University shall cover as broad a field as the Imperial Universities do. But it is the intention that whatever work it does do shall be in grade and character equal at least to the work done in the Imperial Universities. This alone will give to the Christian University its sufficient reason for existence. If this standard is not rigidly held to the whole project will be a failure. It is not merely another bigger Christian school that is to be established. It is a school that will touch on its own level the highest educational life of Japan.

6. Preparatory Department. The question of a Preparatory Department has been a vexed one in the development of the movement. The present plan provides that the University shall have its own Preparatory Department if the government regulations require that a private University must have such a Department. In that case the Preparatory Department in the University will be supported by those Missions which do not carry on such Departments in their own schools. Those schools which wish to retain their own Preparatory Departments are allowed to do so. This is worked out in a plan of financial support in the first Article of the By-laws. But the new Government regulations now in the process of formation may make such changes as will throw back upon the Middle Schools all University Preparatory work. In that case the present Christian schools, all of which have Middle Schools, will naturally do the Preparatory work for the Christian University and there will be no necessity for the University to have its own Preparatory Department. There will no longer be a hiatus between the Middle Schools and the Universities with the intermediate Koto Gakko to fill the gap,

which have been such a troublesome element in the development of the Christian University movement. The various Christian schools will then have their Middle Schools, with the final years able to prepare student for the University, and those desiring to do so having in addition their Semmon Gakko for special training along various professional lines.

7. Completion of Christian System. It should be noticed that both in purpose and in provisions the plan of the University completes the Christian educational system. Art. I, 1 and Art. VII. The plan is that there shall be a natural relationship of reciprocal benefit between all the Christian schools in Japan and the Christian University.

8. Government. The plan of government is based upon the system of government in the Japanese school system. The Board of Trustees takes the place of the Department of Education in the State system.

9. By-laws. The formation of the By-laws excepting the intricate and important first Article has been left to the Board of Trustees.

PROPOSED CONSTITUTION

ART. I. NAME AND LOCATION

The institution shall be called* [.....]
.....]
and shall be located in Tokyo.

ART. II. CHARACTER AND PURPOSE

1. The purpose of the University shall be to bring the system of Christian schools in Japan to a consummation in a central union Christian University of the highest grade.

2. The University shall always be a Christian institution. The members of the Board of Trustees, the President of the University and the Deans shall be members of evangelical Christian churches. The responsibility of the Board of Trustees and the Officers of the University shall always include the care and development of the religious and social life of the students.

3. The University shall be interdenominational in its organization and activities.

4. The University shall promote the spirit of loyalty and patriotism.

5. The University shall encourage free and original scientific research.

6. The University shall promote 'University Extension Work,' especially for social betterment and moral reform.

* The name of the union Christian University has been left to the Executive Committee with power to act after submission to the members of the Promoting Committee and the approval of at least two-thirds of the members.

ART. III. CONSTITUENT ORGANIZATION

1. The University shall be established and maintained by the cooperation of the following Bodies together with such other Christian Bodies as accept this Constitution and may be admitted from time to time by the Board of Trustees.

(Here should follow the names of the Boards or Missions which adopt and agree to work under this Constitution.)

2. The Cooperating Bodies shall share in the financial responsibility of the University and shall have proportionate representation on the Board of Trustees according to the plan set forth in the By-laws.

3. A Cooperating Body shall not withdraw from the support of the University until a full school year at least has elapsed after notice of such withdrawal has been given in writing.

ART. IV. GOVERNMENT

The government of the University shall be conducted by

- (1) The Board of Trustees and
- (2) The University Council and
- (3) The Faculty Meeting, as set forth below :

(1) THE BOARD OF TRUSTEES

1. Members. The members of the Board of Trustees representing the Cooperating Bodies shall be appointed by their respective Bodies. The Trustees so appointed shall have the power of electing additional Trustees, the number so elected not to exceed half of the number appointed by the Cooperating Bodies.

2. Original Members. The Board of Trustees as at first constituted shall be composed of the following: (Here should follow the names of the Trustees first appointed by the Cooperating Bodies).

3. Term of Office. The membership of the original Board shall be divided into three classes to serve respectively one, two, and three years. Thereafter each member of the Board shall be appointed

or elected for a term of three years except when he is elected to fill a vacancy or unexpired term.

4. Officers.

a. The Board of Trustees shall elect from among its members a Chairman who shall preside over the meetings of the Board and also over the meetings of the Executive Committee.

b. The Board of Trustees shall elect two Secretaries who need not be members of the Board and who shall keep the records of the Board in the Japanese and English languages.

c. The Board of Trustees shall elect from among its members an Executive Committee which shall act in place of the Board in the intervals of the meetings of the Board with such powers and duties as may be delegated to it by the Board in the By-laws.

5. Meetings. There shall be a regular annual meeting of the Board of Trustees near the close of each school year. Special meetings of the Board of Trustees shall be called by the Chairman on the request of the Executive Committee or of any five members of the Board provided a notice of seven days is given each member setting forth the object of the meeting. A quorum for any meeting of the Board shall consist of two-thirds of the membership of the Board.

6. Duties.

a. The Board of Trustees shall hold and manage the property and endowments and other funds of the University, and shall fix the annual budget within the limitations agreed to by the Cooperating Bodies and such other funds as may be at the disposal of the Board.

b. The Board of Trustees shall elect the President of the University, the Deans and other general officers and the professors and associate-professors, and shall fix the salaries paid from the income of the University.

c. The Board of Trustees shall fix the departments and approve the courses of study, shall confer degrees and grant diplomas, and shall make from time to time such regulations as may be necessary for the management and progress of the University.

(2) UNIVERSITY COUNCIL

1. The University Council shall be composed of the Dean of the University, the Deans of the Colleges, one or more Professors from each College appointed thereto by the Board of Trustees, and the Dean of the University Preparatory School. The President of the University shall convoke the University Council and preside at its meetings.

2. Matters to be submitted to the University Council for deliberation are as follows :

(1) The introduction, modification, or abolition of courses of instruction.

(2) The nomination of officers and members of the faculty.

(3) Regulations for the internal administration of the University.

(4) Recommendation for degrees.

(5) Questions proposed by the Board of Trustees or by the President of the University.

(3) FACULTY MEETING

1. A Faculty Meeting shall be formed in each College and shall be composed of all its Professors and Associate-Professors. The Dean of the College shall call the Faculty Meeting of his College and preside over the same. The President of the University shall be "ex officio" a member of the Faculty Meeting of each College.

2. Matters to be submitted to the Faculty Meeting for deliberation shall be as follows :

(1) Curriculum.

(2) Examination of students.

(3) Qualifications of candidates for degrees.

(4) Questions proposed by the Board of Trustees or by the President of the University or by the Dean of the College.

3. A Faculty Meeting shall be formed in the University Preparatory School and shall be composed of all its Professors. The Dean of the University Preparatory School shall call the Faculty Meeting and preside over the same. The President and the Dean of the University shall be "ex officio" members.

ART. V. UNIVERSITY ORGANIZATION

A. COLLEGES AND UNIV. PREP. SCHOOL

1. The Colleges of the University to be established from time to time shall be as follows :

(1) College of Philosophy, Religion, and Literature.

(2) College of Law and Politics.

(3) College of Physical Science and Technology.

(4) College of Agriculture.

(5) College of Medicine.

(6) College of Commerce.

(7) Other Colleges which may be developed in the future progress of the University.

2. The Departments in the Colleges shall be set forth in the By-laws.

3. A Graduate Department may be established in each College.

4. A University Preparatory School shall be established by the University which in the future may be separated from the University organization.

B. OFFICERS AND FACULTY

1. Officers of the University. The Board of Trustee shall elect the following officers : a President ; the Deans ; a Secretary ; a Treasurer ; a Registrar ; and such other officers as the Board of Trustees may deem necessary.

2. The President shall direct the affairs of the University and shall be responsible to the Board of Trustees.

3. There shall be a Dean of the University, a Dean of each of the Colleges, and a Dean of the University Preparatory School.

4. The Dean of the University shall assist the President in the discharge of his duties.

5. The Dean of each College shall have direction of the affairs of his College under the supervision of the President.

6. The Dean of the University Preparatory School shall have

direction of the affairs in the University Preparatory School under the supervision of the President.

7. The faculty of the University shall be composed of the Professors, Associate-Professors, Lecturers, and Instructors.

8. The Professors and Associate-Professors shall be elected by the Board of Trustees upon nomination by the President.

ART. VI. PROPERTY

1. Classification. The property and funds of the University shall be of the following classes :

a. The real and movable property given to or acquired by the University and the funds received for endowment.

b. The regular grants from the Cooperating Bodies, donations received for the current expenses of the University, and the tuition and other fees received from the students.

2. The property and funds of the University shall be held in trust by the Board of Trustees and shall be managed in the safest possible way and shall be used in strict accordance with the designated wishes of the donors.

3. In case of the dissolution of the University the property and funds in hand shall be returned as far as possible to the original donors.

4. The current expenses of the University shall be met from the funds mentioned in class b. and from the proceeds accruing from the use of the property and funds mentioned in class a.

ART. VII. AFFILIATED CHRISTIAN SCHOOLS

(1) Christian Middle Schools. The Middle School departments of all Christian schools shall be encouraged to affiliate with the Preparatory School of the University.

(2) Christian Higher Schools (Koto Gakko). The students from university preparatory departments of other Christian schools when such departments are recognized by the University as of a grade equal to that of its own Preparatory School shall be accorded

by the University the same rights and privileges as students of its own Preparatory School.

(3) Christian Special Higher Schools (Semmon Gakko). The graduates of the Semmon Gakko departments of Christian schools shall have the right of admission into the Colleges of the University on examination.

ART. VIII. AMENDMENTS

The articles of this constitution excepting Article II. (1) and (2) which shall not be altered, may be amended by a three-fourths vote of the total membership of the Board of Trustees and the approval of at least three-fourths of the Cooperating Bodies.

BY-LAWS OF THE CHRISTIAN UNIVERSITY

ARTICLE I.

REPRESENTATION AND FINANCIAL RESPONSIBILITY OF THE COOPERATING BODIES

(1) Representation on Board of Trustees. Each Cooperating Body which shares in the work of the University above the Preparatory School only shall be entitled to appoint two members on the Board of Trustees. Each Cooperating Body which shares in the total work of the University shall be entitled to appoint three members on the Board of Trustees. One at least of the representatives of each Cooperating Body shall be a Japanese.

(2) Financial Responsibility. The estimated total annual current expenses of the work of the University above the Preparatory School and the estimated total annual current expenses of the Preparatory School shall be separated into two expense accounts. All otherwise undesignated annual income of the University coming from sources other than the grants of the Cooperating Bodies shall be divided between these two expense accounts proportionately to the size of each account. The remainder of the estimated annual current expenses of the work of the University above the Preparatory School

shall be divided equally among all the Cooperating Bodies. The remainder of the estimated annual current expenses of the Preparatory School shall be divided equally among those Cooperating Bodies which share in the total work of the University.

(3) A Cooperating Body. Two or more otherwise independent bodies may join together to form one Cooperating Body within the meaning of the provisions of this Article.

FINANCIAL ESTIMATES

I. LAND

1. For Common University Buildings, College of Philosophy, Religion, and Literature, and College of Law and Politics.

15,000 tsubo at \$3=\$45,000.

2. For College of Science and Technology and College of Medicine.

40,000 tsubo at \$3=\$120,000.

3. For University Preparatory School and Common Gymnasium.

15,000 tsubo at \$3=\$45,000.

Total—70,000 tsubo (=58 acres) at \$3=\$210,000

Note 1. All estimates are in U. S. A. currency.

„ 2. A piece of land in the suburbs of Tokyo, of this size and at this price, may now be secured.

„ 3. Estimates for land and buildings in Japan are made at so much per “tsubo.” One tsubo=36 square feet. 1200 tsubo=about one acre.

II. BUILDINGS AND EQUIPMENT—

	Date	Area in tsubo	Cost in U.S. Currency		
			Wood	Brick	Reenforced Concrete
1. Administration Building ...	1916	150	\$12,000	\$20,250	\$21,750
2. University Preparatory School.....	1916	600	48,000	81,000	87,000
3. First half of Dormitories...	1917	350	19,250	19,250	19,250
4. Assembly Hall	1918	350	28,000	47,250	50,750
5. Gymnasium	1918	300	24,000	40,500	43,500
6. College of Philosophy and Literature	1919	400	32,000	54,000	58,000
7. College of Law and Politics	1919	500	40,000	67,500	72,500
8. Common Seminar Build- ing	1919	200	16,000	27,000	29,000
9. Second half of Dormitories.	1920	350	19,250	19,250	19,250
10. General Library Building...	1921	250	20,000	33,750	36,250
Total cost			\$258,500	\$409,750	\$437,250

Note 1.—These estimates have been supplied by a competent architect, and are a close approximation of actual cost. They include the building, with heating, lighting, plumbing, seats, charts, tables, blackboards, and drainage. The reinforced concrete building is fire proof.

Note 2.—The dormitories will be of wood only,—no brick, or concrete; and they will be of cheaper construction than other buildings of wood.

III. RUNNING EXPENSES.

(For Preparatory School, College of Philosophy, Religion, and Literature, and College of Law and Politics).

1. PERSONNEL.

(1) Salaries :	No.	Cost of One	Total Cost	
President	1	\$ 3,000	\$ 3,000	—
Professors	47	1,400	65,800	—
Assistant professors	20	600	12,000	—
Instructors	20	300	6,000	—
University Prep. School-professors	12	750	9,000	—
" " " -Lecturers	10	400	4,000	—
Secretary	1	750	750	—
Clerks.....	18	250	4,500	\$ 105,050
(2) Wages	—	—	2,000	2,000
(3) Faculty sent abroad for study	—	—	5,000	5,000
(4) Travel	—	—	5,000	5,000
Total for Personnel	—	—	—	\$ 117,050

2. COMMODITIES.

	No.	Cost of One	Total Cost	
(1) Equipment and Repairs	—	—	\$ 10,000	—
(2) Books and Stationery	—	—	7,500	—
(3) Laboratories	—	—	2,500	—
(4) Transportation	—	—	500	—
(5) Dormitories	—	—	1,500	—
(6) Miscellaneous	—	—	4,000	\$ 26,000
Total for Running Expenses	—	—	—	\$ 143,050

IV. ESTIMATED ANNUAL EXPENDITURE FROM 1916 TO 1922.

	1916	1917	1918	1919	1920	1921	1922
Land	\$210,000	—	—	—	—	—	—
Buildings of Wood.	60,000	19,250	52,000	83,000	19,250	20,000	—
Running Expenses .	13,000	22,500	33,450	45,500	60,000	137,500	143,050
Total	\$283,000	41,750	85,450	133,500	79,250	157,500	143,050
If Buildings of Brick,							
Add.....	41,250	—	35,750	60,500	—	13,750	—
Making a total...	\$324,250	41,750	121,200	194,000	79,250	171,250	143,050
If Bdgs. of Con-							
crete, Add	7,500	—	6,500	11,000	—	2,500	—
Making a total...	\$331,750	41,750	127,700	205,000	79,250	173,750	143,050

Note.—After 1922, the running expenses for these departments should not increase. On the other hand, the income from various sources will be increased and the amount needed from the Co-operating Bodies may very likely be reduced to \$125,000 or \$120,000 a year.

IMMEDIATE STEPS

1. Approval by the Missions and Boards. The plan is now submitted to the Missions in Japan and they are requested after their own consideration and approval to submit it to their respective Boards. The Missions and Boards are respectfully urged to take as immediate action as possible. It is easily seen that in the consideration of the plan by so many Missions and Boards the movement may be greatly delayed unless very prompt action is taken by all.

2. Approval and Cooperation in Japan. Steps are being taken to secure at the same time the intelligent sympathy and cooperation of both the Japanese Churches and the Japanese public at large. Without such sympathy and support the project cannot be a very great success.

3. Grounds. Ample grounds in a good location should be secured as soon as possible. Nothing would do more toward the immediate assurance of the success of the movement. The Executive Committee has information in regard to several eligible sites in various directions from the city with prices. The University should have a site of at least 50 or 60 acres. (This does not include a farm for a future Agricultural College.) Funds for the securing of the grounds constitute the most immediate need in the success of the whole movement.

4. Opening of the University. After careful consideration of the time necessary for the submission of the plan to the Missions and the Boards the Executive Committee has expressed its judgement that the University should begin its work not later than April 1917. This means that by that time the Board of Trustees should be fully organized and the definite plans for the Courses of Study etc. made and announced and if the University is to have its own Preparatory Department that Department should begin its actual work at that time. The Committee hopes that all the friends of the movement will work toward this date with optimistic prayer and expectation.

